

# THE CHRISTIAN'S WEEKLY MONITOR.

VOL. III.

FEBRUARY, 1817.

No. 8.

## MISSION TO THE CAFFRES.

[In No. 15, we gave some interesting intelligence from South Africa contained in two short letters from the Rev. J. READ, mentioning a missionary journey which he, in company with others from Bethelsdorp, had made into Caffaria in April last,—the joyful reception they met with from the people of that country,—and the design of establishing a mission among them, with the most encouraging prospects of success.

We now insert the continuation of that correspondence, in which Mr. Read gives a narrative of the above mentioned journey.

The details of this correspondence are considered by the conductors of the EVANGELICAL MAGAZINE of such importance, as to justify the occupying a whole sheet of the commencement of their November Number with them, to the exclusion of the usual matter.] *Ch. Her.*

### *Narrative of the Journey of Mr. Read and others to Caffaria. Bethelsdorp, May 21, 1816.*

Honored and dear Brethren,

I hasten to give you an account of our excursion into Caffaria; which, I doubt not, will be interesting, and cause every heart to glow with holy admiration at what the Lord is doing upon the earth. Surely the time is not far distant when 'all the ends of the earth shall see the salvation of our God.' You must bear with me in my details, and make what abridgments you think proper, before you print them.

We left Bethelsdorp on 1st of April, and took a new route to Theopholis, by a road which our people were cutting, through immense woods, on the banks of the Sunday River, which was to make about six hours difference in the distance to that new station. We arrived at the New Ford at sun-set, and got safely through, though the water was so high that it came into the waggon; but the road being unbeaten, we spanned out\*, to stay till the morning.

In the morning we overtook our people, twenty in number, who were making the road; and having spanned out, and breakfasted, we proceeded with them, and assisted to cut through the wood to get the waggons through; but with hard labor we could not accomplish our work until midnight, and were obliged to make large fires, by the light of which to cut down trees and level banks for the waggons. We could have waited till the morrow; but were afraid of the elephants falling upon us, and there was no way to escape. We saw two of those animals in the afternoon, at some distance from us; but met with no molestation. We were all very tired and hungry when we got through the woods. The young chief Tzatzoo conducted the wership; but when praying for the Caffres, he was so much affected, that another concluded for him. Although it was so very late, and all

\* The phrases spanning in and spanning out signify putting their oxen to the waggons or taking them off.



were much tired, few seemed sleepy; and I heard many before day-light in earnest prayer.

In the morning we examined the woods to be cut through, and thought proper to send the waggons over a mountain, to escape three vallies which were to be cut through. We cut through one, and towards evening another, of upwards of half a mile wide; and night coming on, we were obliged to continue there.

I had selected five persons to accompany Brother Williams, who had a knowledge of the Caffre language; four of them were members of the church at Bethelsdorp. One of these, Jan Links, appeared at first very reluctant: but he said, the Lord had shown him his sin in such a manner, that he had been almost lifeless; and now, with great joy, he was willing to follow Christ wherever he should lead him.

On the third day we proceeded a great way; but suffered much for want of water, having had none since we left Sunday River. The pack-oxen and horses were dispatched to a fountain; but the water was so brackish that we could scarcely drink it; and we could not get fresh water till sunset. This was a resort for numerous wild beasts, especially elephants.—

A little after dark three soldiers of the 83d regiment met us:—they had heard of our approach, and were sent by the sergeant to conduct us to the post, where we arrived about an hour after. The officer was not at home.

The sergeant tried to make us comfortable; but the only thing he had was a little wild mint-tea, and a good fire; but we soon set up our tent, and partook of the first regular meal since we had left Bethelsdorp.—We had service. Brother Williams preached in English to the soldiers, and I to our people in the Dutch language. There were two soldiers who said they had belonged to the Methodist, but had fallen away; and one openly confessed that he had never served God with a whole heart; and finding it impossible to serve both God and Mammon, he concluded it was best to return to the world; yet he said, he loved good people; and spoke highly of a Hottentot woman, a member of Bethelsdorp, who was at the post with her husband, as being so zealous, that she was exhorting sinners, day and night, to come to Christ.

We left the post in the morning after worship, the oxen having been brought back that strayed in the night. We had to cut through a large bush to get down to Bushman's River; and then we were obliged to span out, to make a new road on the morrow, as the old one, running along the Bushman's River, was too dangerous,—the waggons being every moment in danger of falling from a great height into the river, similar to what is called *The Hell*, at Gout's River.

Saturday morning our people were divided into three parties:—One to cut a new road round a hill,—one to break a road through a rock, with iron crowes,—and one to work off a slant with pick-axes. It was noon, therefore, before we could cross the river; and then we had to make a road up a mountain. Crossed the Kareeka River with difficulty, and arrived unexpectedly at Theopholis. Brother Barker had arrived a few days before, to remain there till my return from Caffraria.

After crossing the Bushman's River, one of our people ran among the bushes after a honey-bird; and was attacked by a buffalo, which wounded him in the head with his horn. We were at first alarmed, as it was thought that the blood could not be stopped; but some tinder being applied, this was effected. The man seemed unconcerned, and said he did not regard it, if it might but prove beneficial to his soul; that when the animal was upon him, he cried out to God, who had given him away.



Sunday. The ordinances of the day fell to my lot; and my mind was peculiarly impressed with these words, "Said I not unto these, that if thou wouldst believe, thou shouldst see the glory of God?" From these words I spake at the Lord's table.

On Monday we thought of proceeding; but the rain kept us back, as our tents needed to be repaired. In fact, the sail of my waggon was torn into many pieces, so that it could not be used any more; and this was so much the worse, as it was borrowed.

On Tuesday, at noon, we got away, accompanied by Valentyn and Kobus Boezak, brethren to Hendrick, who was a great shotsman; had much rain, and could not proceed far. Were obliged to span out before dark, and passed an unpleasant night.

We arrived at Graham's Town on Wednesday; and were kindly received by Major Fraser, &c.; all of whom wished us success; but seemed to think we should never return again, but be murdered by the Caffres.

We arrived at the time they were reducing the Cape regiment from 800 to 500 men; and I am sorry to say that there had been an order that none of these men should be permitted to go to the Missionary stations; but be obliged to enter into the service of the Boors. Some of the poor lads, who had been torn from Bethelsdorp by force two years ago, applied to me for help; but I could only pity them, and write on their behalf; but, alas, to no effect!

On Thursday, we left Graham's Town; and spanned out upon the summit of Zuurberg, directly over Blaauw Krans, where we had a full view of Caffraria. From hence we could see a large chain of mountains, stretching from the Winterberg towards the sea-shore, dividing the Caffres from the Bushman.—The country appeared from hence remarkably hilly; and indeed not a plain could be seen. My mind was deeply affected with the sight of this country. I had longed to see it with a strong desire, and to impart to the Caffres the Gospel. The way being open, was a wonderful circumstance; but suggestions were sometimes made to my mind, that I should never cross the Fish River. Our journey, however, thus far was prosperous; and every one was eager to see the first Caffre. Brother Jan Links said he would begin to sing the praises of God to the first he saw.

The only horse I had, and which I called a *Missionary horse*, was dead. I bought him for 50 rix-dollars eight years ago, and could afterwards have got 250 for him. He was considered one of the best horse in the district. I intended to have taken him with me to Caffraria; but the morning I left Bethelsdorp, sending for him from the field, found the wolves had killed him. I tried to hire a horse at Graham's Town; and sent off two of our boys to Blaauw Krans to fetch me one I had hired; but these not coming soon, we began to be alarmed, and the horses with us disappeared while we were praying; and we could not find them till next day at noon, nor did the boys return earlier. We felt thankful for the return of the boys with the horses, and set off, hoping to be in Caffraria on Lord's day; but halted at the bottom of the mountain to make signals on the morrow.

On Saturday, two men were dispatched to the end of the mountain to make fires, agreeably to an appointment made with the Caffres, who had been at Graham's Town; but we were in the evening greatly disappointed by their returning without seeing a Caffre. We were rather dejected; and being near the Fish River we were careful to tie the oxen and horses to the waggons by night, for fear of straggling Caffres. Three of the



brethren, in the night, agreed to set off to Conga's Kraal, to procure a couple of men as guides; and intended to return in the evening. They, therefore, set off early in the morning; and our hearts were lifted up for their protection. We had a prayer-meeting in the morning. I preached in the afternoon from Joshua 1. 12: words that had been for several days, at times strongly on my mind. In the afternoon, we enjoyed together the Lord's Supper in the tent, and committed ourselves to God. Several were much affected. We had twelve persons with us; nine of whom were members of the church at Bethelsdorp, and whose prayers and supplications for the Caffres were incessant. Brother Williams preached in the evening from Psalm xxv. 8, with much liberty.

On Monday we were in anxiety, because our people did not return; and our patience was nearly exhausted. In the afternoon, several elephants presented themselves in the bushes before us. Brother Williams rode to the top of the mountain to look out for the people; and the rest of us had a prayer-meeting. Brother Tzatzoo prayed last; and no sooner had he risen from his knees, than we saw the people approaching with Caffres, whom we received with great joy, every one being eager to converse with them. One was an intelligent man, and spoke good Dutch;—the other was astonished at the friendly reception we gave him; and said he was surprised that a white man should shake hands with such a black crow as he was. He said he could not say much that evening, for all was like a dream; but after he had slept, and knew it was reality, he should talk.

16th. We spanned in early; but going down a mountain, my waggon was overset; yet nothing broke, nor was any person hurt. The river was very deep, and the descent to it rocky and steep. The oxen of Brother Williams's waggon going too low, endangered the waggon's being upset, and although, our hearts frequently misgave us, it was brought safely through, though, from the depth of the water, all our things were wet.

I had made a kind of vow, that if I got safely over the Fish River, I would offer public thanks to the Lord, and devote myself afresh to his service. As soon, therefore, as we had hung out our clothes, &c. to dry, we assembled, read a chapter; and three engaged in prayer, to thank God for his great goodness. Just as we were beginning our service, we found ourselves surrounded by about 100 Caffres,—the men armed with assagays; but, as soon as they had heard who we were, they laid down their weapons, and informed us that they were followers of Makanna, who taught them *Ev. Mag.*

to abstain from blood-shedding, theft, witchcraft, and adultery. Many begged of us; one woman sat herself down to hear the word of God. She said she pitied the Caffres; for if they felt what she felt, they would have no desire to ask for beads, buttons, &c. but for the word of God. They followed our waggons a great way, while our people sang; and they seemed delighted. The poor woman left the waggons reluctantly.

We spanned out at a little distance from a kraal of Caffres, many of whom were present at worship; and our brother Tzatzoo prayed, for the first time, in that language, which seemed to have a good effect; and our people were busy till midnight exhorting, &c.

17th. We set off early, and on the road were joined by many Caffres; and at about 10 o'clock the waggons spanned out, near the kraals of the chief Golana, a man noted for courage and fierceness. A few of us had rode to a kraal to get milk. The chief asked whether we were not afraid to come into their country; for said he, if any of their people did but cross



the Fish River to hunt, they were shot dead; and now we could see that they were not so cruel as the English. Their women were much frightened, and ran away, till they knew Jan Tzatzoo, who conversed long with them. One was a woman belonging to his father's kraal.

Returning to the waggon, we found Golana, and a great concourse of people with him. Golana told us, with great pleasure, what he had heard from Makanna; which was nearly the same as what we had heard from the Caffres the day before. Brother Tzatzoo preached to them in the Caffre language.

On our approach to the kraal of Kobus Congo, we were met by numerous Caffres, all of whom seemed delighted. Two women, hearing of the object of our coming, broke out into acclamations of praise, that God had heard their weak prayers; and now they rejoiced that their eyes were permitted to behold such men as we were! They cried out with tears, *Dankje! dankje!* (thanks! thanks!)

On our arrival at the kraal, Kobus Congo, two of his brothers, and about 20 of his chief men, were ready to receive us; and each reached out his right hand, and shook hands with us. We then had a conference; when the chief asked me the object of our coming into the country. I told him that he knew that Jankanna (Dr. Vanderkemp) had been in their country, but had been obliged to leave it; but now the Gospel was sent to them again; that Jankanna had always prayed for them, but the door had been shut; that God had now opened the door; and Government had given permission for Mr. Williams and Tzatzoo to come and instruct them; and that we wished to know his mind upon the subject. He said he was but a young captain; and although he was much pleased, he could not give his sentiments till the other chiefs had been consulted; and being asked whom he meant, he answered Geika, Slambi, and Makanna. We asked him if he would accompany us as far as to Makanna. He said he would consult his people, and give an answer next day. Golana urged, that Kobus should use every endeavor to get a Missionary among them. The young chiefs asked for presents; but said they would wait till the other Caffres were gone, otherwise they would insist on having a share; therefore, after service in the evening, I gave them a looking-glass, three knives, three handkerchiefs, and three pieces of copper; for which they were very thankful. They staid with us till after midnight, and then left us, reluctantly, to go to rest.

(To be continued.)

### DISASTROUS SABBATH BREAKING.

Chillicothe, Ohio, Nov. 29.

We are credibly informed, that on last Lords Day, a trafficker in Hogs, a dissolute and abandoned man passed through this town with his drove imprecating vengeance on the animals when they proved untractable,—Determined to pursue his journey, he forced them into the Scioto river, which then, in many places, overflowed its banks. It is said, the drove consisted of about two hundred and sixty head, that of these not less than 76 perished in the flood; and on Monday, the water having fallen, the dead carcases of this number were found strowed on the shore. Thus the curse of Heaven, which he had impiously invoked, appeared to descend for the destruction of his property. Supposing these hogs to weigh on an average, 175 lbs. each, and the price of pork to be five dollars per cwt. the loss of the owner may be estimated at six hundred and sixty-five dollars.



## TWELFTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

Continued from page 321.

[The New Auxiliaries formed in England, Scotland and Wales, since their last anniversary, is stated to be 22, exclusive of Branches; making the total number of Auxiliary and Branch Societies in the United Kingdom and adjacent Islands to be 544. The contributions from Auxiliary Societies during the same period, amounted to 55,458*l.* 3*s.* 9*d.* sterling: (a sum exceeding *two hundred and forty-six thousand dollars.*)

With the following we conclude the extracts taken from the *body* of the 12th Report. In our next we shall commence the insertion of some of the highly interesting documents contained in the Appendix to that Report.] *Chris. Her.*

Your Committee cannot record this gratifying detail of the public liberality, without expressing their obligations to Almighty God, who has disposed the hearts of the inhabitants of the United Kingdom, notwithstanding the pressure of the times, and the various calls of a kindred nature, to administer so bountifully to the spiritual wants of their Christian brethren at home and abroad.

In this pure disinterested benevolence, which can arise, it is presumed, from no other source than love to God and man, and which has no other object than to promote his glory, and the temporal and eternal good of his creatures, your Committee recognise, with heartfelt pleasure, the influence of that holy Book, the circulation of which it is directed so essentially to promote.

The Auxillaries have justified their claim to the title of Benefactors of the Society in the most extensive interpretation, as, independently of their liberality to the Parent Institution, and their local efficiency in distributing the Scriptures, they have contributed, by their influence and example, to excite an attention to the establishment of other Auxiliaries, of Branch Societies, and of Bible Associations—the whole exhibiting a system of benevolent co operation for the best end, and through the purest means. By these gradations the lowest orders of society become connected with the highest, in one great work of Christian charity; and the bounty of all accumulated into one stream, is again poured forth to enrich the spot from which it flowed, or to fertilize the barren tracts of distant regions.

Your Committee think it unnecessary to repeat what has been said on former occasions respecting Bible Associations, further than to certify, that their experience has again confirmed all that has been asserted in their favor in former Reports. They acknowledge with gratitude the great efficiency which the Parent Institution has derived from their assistance, while they contemplate with admiration and delight the moral effects which have resulted from them, in the encouragement of religious habits, and in the increase of kind affections and brotherly love; and they are persuaded, that nothing is better calculated to extend the influence of the Holy Scriptures, to excite a personal interest in the knowledge of revealed truth, and (what is the natural consequence of such knowledge) an anxious desire to make others partakers of it, than these most laudable and efficacious Associations.

Your Committee have also the pleasure to report several additions to the funds of the Society, by Legacy or Donation; among which are the



following:—A Legacy of £100 from the late Miss Abigail Franks, a Jewess, paid by Edward Goldsmid, Esquire, &c. &c. &c.

To the friends of the Society in Scotland, your Committee have again to express their obligations for a liberality, which marks their continued attachment to the Institution, and a deep interest in its success. The several contributions, from that part of the Island have been already specified; but your Committee cannot omit expressing their particular obligations to the Reverend the Presbytery of Glasgow, which first gave the example of an Annual Collection in Scotland.

The Hibernian Bible Society have continued their exertions during the past year to circulate the Scriptures among all classes and denominations of their countrymen. Between 20 and 30,000 Bibles and Testaments have been issued from their Depository since their last Anniversary, in addition to more than 200,000 copies antecedently dispersed. Many thousands more were called for, which the dispersed state of their funds, from the unexampled pressure of the times, rendered it impossible for the Society to supply.

It now becomes the duty of your Committee to state, that they have recently accomplished an object which had long been considered as highly desirable, and had at length become absolutely indispensable,—the union of all the offices of the Society in one Establishment. The inconvenience arising from having the Library and Depository in one place, the Accountant's Office in another, and the Committee Room in a third, had been severely and injuriously felt both by the officers and members of the Society: add to this, that the officers of the Society had no place of common resort, and were destitute of the accommodations required for the correct and systematic transaction of their business, which has for a considerable time past been progressively increasing, both in complicity and importance; and the risk and trouble occasioned by the frequent removal of the Records of the Society, now accumulated to an immense mass. In the mean time, the expenses of the Depository, from the Commission upon sales of Bibles and Testaments, which, though voluntarily reduced by Mr. Seeley to the lowest rate that justice to his family would allow, had, upon such extensive issue, necessarily arising to a great annual amount, and formed an additional reason for looking to an Establishment as a measure of economy no less than of accommodation.

The offer of suitable Premises in Earl Street, Blackfriars, on advantageous terms, afforded the Committee an opportunity of carrying their purpose into effect. When the arrangements, which are now proceeding, shall have been completed, the Society will be in possession of a set of commodious offices for carrying on the business in every department, centrally situated, and combining every proposed convenience, at an immediate expense, which, by the annual saving in the Depository, Commission, and other expenses, will be gradually and finally replaced.

Among the accommodations afforded by the Establishment in Earl Street not the least important, is that which regards the Society's Biblical Library. The books of which it consists, numerous and valuable as they are, would, there is reason to believe, have been considerably augmented by the liberality of the public, if it had been correctly known what the Society really possessed, and in what respects therefore its collection was deficient. In the new Establishment, a commodious Room is allotted for the reception of the books; they will be suitable classed and arranged; and a Catalogue of them will be printed, and annexed to the ensuing Report.



Under these circumstances, the Committee feel themselves at liberty to solicit from the friends of the Institution, both abroad and at home, such Versions of the Scriptures as may be likely to assist in promoting the general design; and they would add a request for a regular supply of the Annual Reports of all Auxiliary, or kindred Societies in every part of the world.

It only remains for your Committee to advert to the distribution of the Scriptures. Under this head they have to state, that, excluding what has been effected through the agency of Auxiliary and Branch Societies, and Bible Associations, the mere list of collective bodies and individuals, to whom the Scriptures have been consigned for distribution, by sale or gratuitously, in Europe, Asia, Africa, and America, would occupy a considerable space in their Report. The detail will appear in the account annexed to it; but your Committee cannot deny themselves the satisfaction of exhibiting the following summary: only premising, that they have received many pleasing proofs, that the benevolence of the Society has been attended with the happiest effects,

*Copies of the Scripture, in whole or in part, have been furnished to the following places.*

#### EUROPE.

Christiana, in Norway; Dantzic, Brussels, Ostend, Cleve, Netherlands Bible Society, Geneva, Bible Society, Bern, France, Waldenses, Constantinople, Madeira, Malta, and other parts of the Mediterranean.

#### DOMESTIC.

Isle of Shpepy, for Foreigners visiting Sheerness, poor Germans, in England, prisoners in Giltspur Street Compter, London Society for converting the Jews, Lascar Committee of the Missionary Society, Forest of Dean, Gosport, Newry, in Ireland.

Hibernian Sunday School Society in Dublin, 500 Bibles, and 5000 Testaments at half the cost price; Hibernian Society in London, for their numerous schools in Ireland.

#### ASIA.

Bengal Corresponding Committee, Tranquebar, Ceylon, Van Diemen's Land, New South Wales, 1000 Bibles, and 3000 Testaments.

#### AMERICA.

Surinam, Newfoundland, Louisiana Bible Society, Philadelphia Bible Society, Nova Scotia Bible Society.

#### WEST INDIES.

Jamaica, Trinidad, Barbice, St. Domingo.

#### AFRICA.

Cape of Good Hope, and various Missionary stations in the interior of South Africa, Goree.

The general statement of the copies of the Scriptures issued from March 31, 1815, to March 31, 1816, of the present year, is 138,168 Bibles, 110,068 Testaments; making the total issued from the commencement of the Institution, to the last mentioned period; 654,427 Bibles, 828,546 Testaments; in all, 1,482,973 copies, exclusive of about 75,500 copies circulated at the charge of the Society, from Depositories abroad, making a total of *One Million, Five Hundred and Fifty-Seven Thousand, Nine Hundred and Seventy-Three* copies, already circulated by the British and Foreign Bible Society.



Your Committee might now conclude their Report, leaving the facts which it has exhibited to make their obvious impression.

It is indeed impossible to contemplate the effects produced by the British and Foreign Bible Society, so conspicuously displayed in the attention which it has excited to the supreme importance of the Holy Scriptures, in the unparalleled efforts for the diffusion of them, and in the extension and enlargement of charitable feeling, without emotions of the purest delight the warmest gratitude, and the most cheering anticipation.

In humble dependence on the favor of Almighty God, deriving efficiency from the public bounty, and with no other recommendation than the simplicity of its principle, and the benevolence of its design, the British and Foreign Bible Society has gone forth from strength to strength, triumphantly opposing the attempts of infidelity to discountenance the truths of Divine Revelation, imparting its spirit to Christians all over the world, animating their zeal, and aiding their exertions, accompanied by their prayers, and rewarded by their benedictions. The Members of the Institution have the amplest grounds for rejoicing in the glorious privilege which they exercise of dispensing the bounty of the Most High. The charity to which they have devoted themselves in humble imitation of that divine love, which, in its dispensation of mercy, offered the Gospel of salvation to all mankind, embraces the whole human race, without distinction of color or country, of friend or foe; connecting the scattered members of the Christian community by the sacred ties of a religion which considers all men as brethren, the children of one common father; and exhibiting by this union, a practical exemplification of the Apostolic precept, "to keep the unity of the spirit in the bond of peace."

It is a charity no less ennobled by its object, than sanctified in its means; which enriches those who bestow as well as those who receive; and the Christian who knows the word of God to be the savour of life unto life, and the power of God unto salvation, puts forth his hand to the work with heartfelt delight, thankful that God has blessed him with the ability as well as inclination, to render others partakers of the heavenly banquet on which he has feasted, and to enable them together with him the fruit of immortality from the Tree of Life.

Looking to what has been accomplished, and to the progressive march of the Institution, he sees with joy unspeakable, that it has been the means of conveying the treasure of divine truth and knowledge to thousands professing Christianity, who might never have known the Bible but by name, if the British and Foreign Bible Society had not existed. He contemplates the heavenly light which was graciously revealed to guide our feet into the way of peace, drawing over nations which have long sat in darkness, and in the shadow of death; and while he surveys with rapture and astonishment the numerous Bible Societies spread over the face of the earth, identified in object, and united by affection, exhilarating and adorning the western as well as the eastern hemisphere, he is encouraged to hope, that by the continuance of the favor of God on the means now in operation for disseminating his Holy Word, the predicted period may be accelerated, when "all the ends of the earth shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before him."\*

\* Psalm xxii. 27.



## AMERICAN MISSIONARIES.

*Extracts of a letter from the Rev. Mr. Meigs, addressed to the Treasurer of the Amer. Board of Com. for For. Miss.*

COLOMBO, APRIL 9, 1816.

Dear sir,—Having now an opportunity of sending direct to Calcutta by private conveyance, which will save a heavy postage, I shall embrace it, and spend what time I have, in giving you some general account of our affairs. Since the departure of the Dryad for Calcutta, no remarkable occurrences has taken place respecting us. One general observation however, may with propriety be made, in reference to all the measures which we have adopted since we took up our residence in this place. It is, that we have had uninterrupted prosperity and success. All our plans have succeeded far beyond our expectations. We find here many warm friends. Indeed many, who make no pretensions to religion, are forward to render us all the assistance that we need. The dispensations of God's providence towards us, from the time we left our native shores to the present day, have been such as to cause us all to unite in making the observation, that *God is evidently trying us with his mercies* instead of afflictions. Our voyage was remarkably pleasant. Many things conspired to render it so. Our reception and treatment, in this place, have been all that we could wish. We are alive, and in health. We are all of "*one heart and one soul.*" We hope we shall "*take heed lest we fall out by the way.*" We will bless God for the past, and rely on his grace for the future. Indeed we are determined, as soon as we can remove, and become settled in our new habitation, which will be in the course of next week, to set apart a day for thanksgiving to God, in view of all the mercies which we have received from him. We expect in the course of this week to form ourselves into a church, and to celebrate the ordinance of the Lord's supper on the next Sabbath. Mr. Chater kindly offers us his place of worship in the fort for this purpose. Our Methodist brethren here have expressed a desire to commune with us, and also that we should commune with them, at their place of worship. There is divine service here at the Episcopal chapel in the morning; and, on that account, neither the Baptists or Methodists have been able to collect a congregation in the forenoon. They have their seasons of worship in the afternoon and evening.

We have written to our brethren at Bombay; but as letters are *two months* in going and returning, we do not expect an answer in some weeks. The probability now is, that we shall all tarry at Colombo through the S. W. moonsoon, that is for six months from the time of landing. At least a part of us will. We have taken great pains to obtain information respecting the different parts of this Island, particularly Jaffna including the whole district. For this purpose we have conferred with Sir Alexander Johnstone, the Rev. Mr. Palm, and Christian David; all of them well qualified to give us accurate information on the subject. The district is now almost destitute of Christian instruction. Mr. P. is settled here over the Dutch Church; and Christian David for the present is here, over the Malabar congregation, under pay from government. Mr. Lynch, a Methodist, is the only Missionary now in the district. The gentlemen above mentioned are extremely anxious to have us settle there. They represent it as an excellent missionary field, and very destitute. Sir Alexander Johnstone, says, there ought to be 35 missionaries there, the number of parishes into which the district is divided. He speaks very decided-



ly against the policy of some Societies, in *scattering* their missionaries so much, by which means little or nothing that will be lasting is effected. Our friends here know, that we cannot decide upon any missionary station till we hear from Bombay. We are therefore anxious to hear. We shall not, however, decide, till we also hear from the Baptist missionaries at See rampore; as we wrote to them for information by the Dryad. At present, after strengthening the mission at Bombay, if it is practicable, we deem Jaffna a place of the next importance. We are not, however idle; and we hope that we shall promote the common cause while we remain here. We frequently preach in English, both for brother Chater, and for our Wesleyan brethren. We have entered into a correspondence with the Hon. and Rev. Mr. Twisleton, on the subjects of schools and preaching by interpreters. He has written to the Governor on the subject, and will undoubtedly obtain his approbation. His Excellency is now absent, on a tour through this island. Mr. T. thinks we may obtain private schools for Europeans both male and female, which will be profitable to the mission. The shortness of the time of our continuance in this place, is an objection against our engaging here in native free-schools, as we proposed. In the room of this, Mr. T. proposes that we should undertake to instruct a number of the natives of a higher class, in theology, whom he designs ultimately to become preachers of the Gospel to their countrymen. This appears to be a favorable subject with Mr. T. and we perfectly coincide with him in his views of its great importance. He wrote to us this morning, that he had obtained ten. These, we expect soon to have under our care. On the subject of preaching by interpreters, he gave us to understand, that it might be done with profit to the natives, provided good interpreters could be obtained. He was finally so obliging as to offer us occasionally both his Cingalese and Malabar interpreters. Indeed he is very kind to us, and ready to assist us in any way that lies in his power. The Methodist Society in England have at present five missionaries on the island, who came out with the late Dr. Coke. Mr. Ault is dead. Messrs. Harvard and Clough are stationed at Colombo; Messrs. Squance and Erskin at Point de Galle; (pronounced here Gaul;) and Mr. Lynch at Jaffna. They came out with the design of staying only seven years, and they expect new ones to be sent to supply their places before that time expires. Their mission was very liberally fitted out. They have here a printing press, and are printing the translation of the Cingalese New Testament.

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#### HARTWICK MISSIONARY SOCIETY.

At a meeting of a number of the inhabitants of the town of Hartwick, in the County of Otsego N. Y. convened in the Academy Room, near the meeting house, on the twenty-eighth day of November 1816. Rev. Henry Chapman was called to the chair, and William A. Boyd was appointed Secretary. The meeting was then opened with prayer by the chairman. The object of the meeting having been stated, it was Resolved Unanimously, that it is expedient to establish without delay, a Missionary Society in this town; and the draft of a Constitution having been previously prepared for that purpose, was read by paragraphs, carefully considered, and Unanimously adapted as follows.



## CONSTITUTION.

ARTICLE, 1 This Society shall be known by the Name, of the Hartwick Missionary Society; its object shall be the aid of missions in propagating the gospel, within the limits of this county and Union Association.

2. Any person can become a member of this Society by paying the sum of twenty-five cents, and signing the constitution.

3. Every member shall pay annually to the Treasurer, the sum of fifty cents if an adult, and twenty-five cents if Minor.

4. Any member wishing to withdraw from the society, may receive a dismission, on application to the secretary and paying all arrears.

5. The Officers of the society shall be chosen annually by Ballot, and consist of a President, Vice President, Secretary Treasurer and Directors; a majority of whom, shall constitute a Board to do business, and shall meet once in six months, and oftener if requested: they shall have the management of all funds belonging to the society, and make all appropriations, by an order on the Treasurer; but, no member of the board, shall receive any compensation for his ordinary services.

6. It shall be the duty of the President to preside in all meetings of the society, in his absence the Vice President, and in his absence, some one appointed by the society for the time being: It shall be the duty of the secretary to record the transactions of the society, and act as correspondent. It shall be the duty of the Treasurer, to keep a correct account of all receipts and expenditures, and make annual report of the same.

7. The societies annual meeting shall be held at the congregational meeting house in this place on the first day of January, at one o'clock P. M. except when it comes on saturday or the sabbath, and then, to be held on the monday following.

8. An extra meeting of the society may be called by the President, when two or more members of the board request it.

9. All meetings of the society shall be opened and closed by prayer, and at each annual meeting there shall be one or more persons appointed to deliver an address to the society at the next annual meeting, on the subject of missions, the situation of the christian world, and progress of the gospel.

10. Any article of this constitution may be altered, at any annual meeting, by a vote of the members present.

11. Any person paying ten dollars, and signing the constitution, shall be entitled to membership for life: and any religious body, paying twenty five dollars, shall be entitled to a lasting delegation.

## OFFICERS OF THE SOCIETY.

Rev HENRY CHAPMAN, President.

Mr. LEVI BEEBE, Vice-President.

Mr. WILLIAM A. BOYD, Secretary.

Dea. SYLVENUS WEST, Treasurer.

Dea. JONATHAN SEYMOUR, }

Mr. WILLIAM DILLINGHAM, }

Mr. JAMES CHASE, }

Mr. DANIEL BEEBE }

Mr. ASA DANIELSON, }

Directors,

The Ladies in this vicinity, have also formed a Missionary Society, Auxiliary to the males; about sixty have signed the Constitution.

To the Editor of the Civil and Religious Intelligencer —

Sir,—Believing from the nature of your publication, that you will cheerfully devote a page to the insertion of the foregoing Constitution &c. of the Hartwick Missionary Society; the Board have directed a copy to be forwarded to you for that purpose: requesting also, that you would strike off fifty copies containing the same over your usual number.

\* We wish to have it understood that all accounts of benevolent institutions within this vicinity if not too prolix, will be thankfully received and cheerfully admitted, and extra copies of the sheet in which any thing of this nature shall be included, will be afforded at the rate of single, or three dollars the hundred.

Edw.



## THE INTELLIGENCER.

SANGERFIELD FEBRUARY 10. 1817.

From the Baltimore Telegraph

### CHEAP WHOLESOME BREAD.

Messrs. Editors—Conceiving it to be the design of the great author of our existence, in endowing us with various gifts and faculties, that we might be mutually advantageous to each other—I am therefore of opinion that it is a duty incumbent on all who may be so fortunate as to make any useful discovery either in the healing art, or in domestic economy, to make it known, so that the whole human family may partake of its benefits. For which purpose I solicit the aid of your very useful and wide circulating paper, to make the world acquainted with one which I have lately made in domestic economy: which, if put generally into practice, will I am convinced, prove as beneficial to the human race as any discovery which has been made within the last century, Dr. Jenner's not excepted.

The sun having had, as some of our philosophers suppose, a severe conflict with some planet or comet, in which unfortunately he came off with two black eyes—the earth was deprived the whole of last summer of those benign rays which beamed from them formerly, so necessary to ripen into perfection the grain in the fields. In consequence of which there is a great outcry in the land for bread—To remedy this distressing calamity, I employed all the energies of my mind, and after six days experiment without the aid of any book ancient or modern, except my small change pocket book, made the discovery above alluded to—which is of no less importance than the way to convert rank poison into cheap wholesome bread—by simple making a proper use of the two elements, pure water and air. Thus we see, verified what the philosophical poet, Shakespeare, said of adversity, comparing it to a toad, which, although it appeared ugly and venomous, often bore a precious jewel in its crown—for had not adversity produced Necessity, the mother of Invention, it is probable this inestimable discovery never would have been made. To explain the process by which this miracle is wrought I think I cannot do better than to give a copy from my change pocket book, of my six days experiments, which runs thus—

Monday Morning—Gave Mrs. to buy bread for the day, eight in family 37 2-1  
Called in at the tavern on the way to business, and drank a fig\* of Gin 6 2-1

\* Formerly called sling, latterly twist, and now a fig.

Got at the same time three Segars  
Called in again returning to dinner and drank a glass of all fourst to whet the appetite. 6 2-1

Stopt again, returning from dinner, and drank a glass of gin and water to wash it down. 6 2-1

Called in again returning home at night and drank a double glass, by way of composurer for the night 12 2-1

Thursday's proceeding the same as above 75

Wednesday's do. do. 75

\$2.25

Thursday morning examined the account of the three proceeding days, and found, during that time, my family had ate nine 12 2-1 cent loaves of bread; and that I had drank and smoked precisely as many.—Alarmed at this statement by which I found that what I thought before was trifling sipping and smoking, amounted to a sum sufficient to furnish bread for my family.

I determined to set about correcting the procedure, gave Mrs. the usual bread money, and proceeded on my way to business; came to the tavern, tried to pass, but could not succeed, went in and drank a glass of pure water, and came out without segars; the landlord appeared much surprised. 37 2-1

Friday—Gave Mrs. the bread money proceeded to business, and after several trials succeeded in passing the tavern door. 37 2-1

Saturday—Gave Mrs. the bread money, proceeded to business, and passed the tavern door without the least difficulty, 37 2-1

On examining the state of the account for these three last days, I found I had made for my family, nine 12 2-1 cent loaves of bread by simply drinking pure water, unadulterated by the poison of ardent spirits, and by breathing pure air, unadulterated by the foul intoxicating fumes Indian weed.

Having, as I hope, delineated the process of making this bread clearly understood—I shall next proceed to point out the wholesome qualities of it, when so made; it sweetens the breath, cures the head ache, clears the eyes from fiery humors, cures bloated and carbuncle faces, prevents the gout, and so renovates the nervous system as to render it out of danger of those dreadful diseases, the virago, apoplexy, palsy and quiets the conscience, and in short, transforms a man reduced to a situation little better than a brute, into a rational human being.

† So called from its being composed of four ingredients; spirit, sugar, bitter and water.



#### SHOCKING CIRCUMSTANCE.

The little daughter of Mr. John Banty, grocer of this city, aged about four years, while playing with an infant of her own age, in the absence of her mother, ran too near the fire, when her clothes caught the flame, and before assistance could be rendered, was burnt in such a manner as to survive the injury but a few days. Ye parents who wish to preserve your children's lives, take example by this awful circumstance, and clothe them at this inclement season in flannel.

Ev. Post.

Columbus, Ohio, Jan. 9.

#### THE SEASON

Never in the memory of the oldest inhabitant has been known a season like this. The weather this winter has heretofore been uniformly mild and generally dry. Although this is the time we always expected the severest part of winter, and Nature lockt up in her icy fetters, yet it is warm, pleasant and agreeable, like what is usually called the Indian summer, and we have had nothing yet that bore the appearance of winter. Some people are plowing their gardens.

#### RURAL SPORT.

On the 1st December, 700 citizens of Worthington county, Ohio, assembled round an oblong spot of ground, eight miles by five, and at sunrise commenced hunting towards the centre, where they met at night, having killed 2 Wolves, 3 Bears, 33 Deer, and 117 Turkeys.

Boston, Jan. 22.

A gentleman has arrived in New-York from London, who informs, that just before he sailed (Nov. 23d) one hundred and fifty vessels had arrived in Great Britain from the Continent, with grain; and that the prospects of bread stuff speculators began to look black.

A member of Congress anticipates, from the surplus in the Treasury, that the Land Tax will not be renewed, and that the Retailers' Licence and Stamp Acts will be repealed.

Continel.

#### DEAF AND DUMB.

The citizens of New York are about to establish in that city, as we expected, an establishment for the instruction of deaf and dumb. The committee appointed to make the enquiry, have reported, that there are 47 deaf and dumb in that city of whom 34 are under 19 years of age.

Albany Argus.

The graduates of Yale College, resident in New York, have resolved to make a public expression of their respect for the late President Dwight, and have appointed

a committee to make suitable arrangements.

The graduates in this city have resolved to wear crape on the left arm, for the space of thirty days, as a tribute of respect to the memory of Dr. Dwight.

ib.

#### GOVERNOR'S MESSAGE.

Gentlemen,

In my last public communication to the legislature I had the honor to advert to the present happy condition of our country and to intimate the existing state of society, and the general disposition of mankind, seemed propitious to the promotion of the interest of literature, religion, freedom and humanity.

I will now take the liberty of submitting to the legislature whether the dictates of humanity, the reputation of the state, and a just sense of gratitude to the Almighty for the many favors he has conferred on us as a nation, do not demand that the reproach of slavery be expunged from our statute book.

"No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men, more than the people of the United States. Every step by which they advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency."

The same divine munificence which called forth this effusion of gratitude from the Father of his Country, twenty seven years ago, has been equally, if not more conspicuous in every subsequent stage of our advancement in prosperity and renown. What more acceptable return can a grateful and enlightened people make to the heavenly Donor of these so great benefits, than by emancipating from bitter servitude, that portion of his creatures which still continue to be held in unjust and cruel bondage, by civilized and independent freemen.

I do, therefore, respectfully, but earnestly, recommend to the legislature, to establish some future day, not more remote than the fourth day of July, 1827, on which slavery shall cease within this state. Before arrival of that period, most colored persons born previously to the 14th of July, 1799, (and all others are now free by the existing laws) will have become of very little value to their owners. Indeed, many of them will by that time have become an expensive burden.

To fix a day thus remote for general emancipation, will consequently impair in a very small degree any private right, and will at the same time, be consistent with the humanity and justice of a free and independent people.

DANIEL D. TOMPINS.